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THE REAL CAUSE OF THE PREVALENCY OF VICE.

NOTHING distresses my mind so much as the prevalence of vice. The frequent occurrences which bring it before me are such as to make the impression indelible. I could weep over the deformity of my species, and the miseries which prevail, even amid so many attempts of effecting a reformation. It is a subject which I can never abandon while I have a tongue to speak or a hand to write. There is no difference of opinion as to the fact: all agree that the people are vicious and immoral, but few appear to understand the real cause. Some charge it upon the want of education, some upon poverty, some upon the factory system, some on the competition principle, and others upon the public houses; some upon the higher classes, and others upon the lower classes; some upon the laws, and some upon the government. That vice can be traced in connection with all these, and that they are contributing circumstances to its prevalence, I readily admit; but to stop with this admission is to leave the evil not only confused, but without a remedy. In man there is a disposition to go astray, and the circumstances with which he is surrounded tend materially to form his character: but there is no evil in the world for which God has not provided either a remedy or some means of alleviation; and it is only by bearing this in mind that we can fix the *blame where it ought to be*. It is not for us merely to trace a cause, but to inquire, if there be a remedy, why it is not applied. The corporeal frame of man is subject to various diseases; but there are suitable remedies; and if these were not applied till almost every individual became a victim, who would be blamed? Would it not fall upon the conservators of the public health—the doctors? If the streets remain covered with filth and refuse, are we to prefer a charge against the fishmongers, gardeners, and carriers, from whose operations the materials might have fallen? No: the police, or the servants of the police, are the persons upon whom the blame should fall. If darkness should pervade our streets successively in the evenings, whilst we were paying for light, who would think of preferring a single accusation against

the weather or the season? The gas company would be charged with all the blame. If murder, and theft, and lawless violence were constantly practised in open day, though we might blame the depredators, it would be the civil authorities that would have to answer to the public for permitting, with the law in their hands, such proceedings. If children go astray, is it consistent to exculpate the parents, who never train them to virtue, and to fix all the blame upon the dispositions of the children, and the temptations with which they are surrounded? The man that can answer these questions honestly will be prepared to show upon whom we are to cast the blame for the prevalence of vice. I am astonished every day to hear well meaning persons complaining of the prevalence of vice, and to read the declarations of the judges and juries as to the increase of crime, all seeming to dwell upon the immediate causes, which they are not able to remove, without hazarding a single complaint as to the *inefficiency* of that which professes to be a corrective agency, the *church* and the *clergy*, maintained by the nation at so vast an expense. I know well that the factories, the public houses, the depression of trade, the accumulation of wealth, and the increase of poverty, all contribute to the production of vice, as certain as the ignition of the electric fluid does to the conflagration of a building; but what should we say, in this case, if the fire men, who, knowing the certainty of damage, should slumber in their beds, and permit the destructive element to rage unchecked, till it had destroyed every thing within its reach? *The clergy have done this.* To the pride, indolence, and avarice of some, and the simple ignorance, indifference, and inefficiency of others, we owe, in the midst of flaming pretensions to religion, the present degraded, demoralized, wretched, unhappy population. With watchmen in every town, and in every part of the country, the enemy has invaded all ranks, and has satiated himself, unmolested, with the life blood of the nation. Unhappily the priesthood, whether Jewish or heathen, or professed Christian, has never answered the end of promoting the general good of mankind; and ages of misery have rolled on in infatuated dependance upon those who have been either too ignorant or too faithless for their trust.

I have been a close observer of the conduct of the people, and to me it is quite evident, however individuals may have attended upon the forms and services of the church to which they belong, that the operation of really good principles—that a sense of duty to God, to our neighbours, and ourselves—that a concern for the account we shall have to give of all our actions to the great Judge of all, are seldom to be traced in the general deportment of the people. Where is the operation of principle in men of business? And the working classes generally are evidently under the influence of an untutored heart. If possible, populous country places are worse than towns. I have travelled to Bolton, with few exceptions, every

week for about fourteen years, and frequently to Manchester, and the scenes of vulgarity and vice, in every disgusting form, which I have taken occasion to remark on the road, are such as to distress every *man* whose moral sense is not totally extinct. Whilst all the engines of immorality have been constantly at work, I have never seen, in the course of all that time, *one single effort* of any *clergyman or minister* to counteract it. I pass through parish after parish, where I notice churches, and chapels, and fine parsonage houses, where public houses are crammed, and the public road the scene of vice and disorder. Scarcely a week, but we observe in some part or other, what the people call *a row*. Every gentlemen who travels to Manchester can speak to the behaviour of the people on the road from Bolton to Manchester, and yet there are churches and chapels in every direction. But why need I particularize roads? Town and country are the same; and the clergy, unpopular in character, wedded to the forms of antiquity, and generally actuated by a love of lucre, stand chargeable with that corruption of morals which every where prevails.

Painful as it is to be obliged to write in this style, I am as satisfied as I am of my own existence that the *real cause* of immorality is where I have fixed it. While well meaning people of various orders are lamenting the sins of the nation, and many of them attempting, at a great sacrifice of time and money, to effect a partial remedy, is it not proper that they should be told why it is, that while they are paying largely for a correcting influence, it is found comparatively useless?

I include, with a few exceptions, all teachers, under every name, who are merely *hirelings*—all who view their office as a profession, and as a fair opening for competition and advantage, who are regularly educated for the ministry at the college and the academies, who make salary the prime object of their pursuit, and whose time, instead of being spent in going about doing good, is merely devoted to the easy and respectable routine of ritual observances approved of by their respective sects. Let me not be told that most of these men are learned, are respectable, are assiduous in their studies, and constantly perform the duties of their appointment. I know it; but with all this, what is the state of society? These are the duties of a *secular* ministry, without which neither the respectability of sects nor ministers could be maintained; but while all this has been going on for ages, the world is still lying in wickedness. The great object of every labourer in Christ's vineyard should be, practically to save the people from their sins, and no church ought to be satisfied with any ministry that does not effect this important object. It is true, we have those who profess to be sent to save souls; but really, whether in town or country, if we look at society, we cannot help coming to this conclusion, that the people are left like sheep without a shepherd. During their minority, their time is spent in learning Latin, Greek, mathematics, history, philosophy, and theology: when they

are loose of their apprenticeship, they engage with a certain sect, for so much a year, to perform a certain routine of religious service, to deliver sermons in accordance with the sentiments of the party; but they seem to have the least knowledge of the world or concern for its reformation of any men, and totally indisposed to launch out in zealous, active, determined operations for the general benefit of mankind. Their academical education is their ruin; their servility to the dicta of a sect is their bondage; whilst many of them, I doubt not, had they been under a better training, would have been useful reformers of society. Some care only for the tithes and the dues; some for the due performance of divine service at the chapel; some for the securing of a respectable congregation, who are likely to rent the pews; and some, I admit, for the spiritual good of those who *attend* the place of worship: but what, I ask again, do they do for the *WORLD*? Where are they from Monday morning to Saturday night? How often are they seen in those demoralized places where their correcting influence and instruction are so much wanted? Where is their intelligence, their zeal and activity, in connection with our various efforts to raise the character of the people, and to make them happy? In town or in country, I constantly meet with a wild, vicious, miserable population; I see them surrounded with a contaminating influence, with temptations the most dangerous, and yet those who should care for their souls are scarcely ever to be seen. To relieve poverty, to console the distressed, to instruct the ignorant, to warn the impenitent, to diffuse happiness and good will abroad, should be their constant labour; but—I say it with grief—I know no men under heaven that answer the real end of their office so ill as religious teachers. Trace the footsteps of the Saviour; see his indefatigable zeal, his toil, his agonizing sufferings; his whole time engaged in teaching the people and going about doing good, so much so, on some occasions, as not to have time to eat bread; his preferring the duty of teaching to all the claims of nature. “Wist ye not that I should be about my Father’s business?” said he to his mother at twelve years of age. When his mother and his brother were wishful to speak to him, he preferred to continue to teach the people. To one who wanted to go and bury his father he said, “Let the dead bury their dead, but follow thou me.” He made no sermons; he established no ritual service; he went every where, especially to places frequented by publicans and sinners; wherever he met with them, at the table, on the way side, at the sea side, in the fields, his work was to call them to repentance. Indeed, the example of Jesus and his apostles are so strikingly at variance with the proceedings of our gentlemen preachers, that I am astonished the people who support them do not perceive it, and either dictate to them a more consistent course, or else get “a new set.” And I am also astonished that they should suffer these paid preachers thus to sit at their ease, and by Sunday Schools, Tract Societies,

Temperance Societies, &c. actually to do the work themselves. But a most fatal mistake prevails as to the *work* of a minister: even now—although if I were to traverse the poor streets of Preston for a week, it is doubtful if ever I should see a clergyman, or for a year, that I should see him engaged in reproofing vice—I am told, when I am making complaints, that “they say they have as much as they can do.” Instead of aggravating by any further assertions of my own, under this head I prefer illustrating a minister’s work in the way of narrative; and I will add, that, in my opinion, one such agent as the following is calculated to do as much good as twenty academicians.

The following sketch, though purely imaginary as it respects any individual, is deserving the serious attention of every sincere Christian. It is time to look for religion somewhere else besides the chapel, and for ministerial effort beyond the precincts of the pulpit. It is abominable that about twenty religious teachers should be regularly maintained in Preston, and yet, judging from the state of society, such persons might scarcely ever have been heard of. It is a most melancholy circumstance, that, through the ascendancy of priestcraft, the people should have been induced to sanction and support a class of men as teachers who will not, and, in fact, owing to incapacity, wrong motives, education, connections, &c. who *cannot* do the duties of their office.

A WEEK’S LABOUR OF JOHN FEARLESS, A FAITHFUL TEACHER.

In order to check sin by his example, and to be as easy of access as possible, this good man fixed his residence in Bridge-street, the centre of a large population, and a place noted for vice. His time was occupied as follows: On Sunday morning he rose at six, which was his regular hour. Till eight he spent in reading, meditation, and devotion, and in arranging for the active labours of the day. His tracts, of which he kept a good selection, were sorted ready for use during his intended perambulations through the town. At eight he was called to breakfast, after which about twenty minutes were employed in instructing and catechising his children, and in appointing them to different useful engagements. From half-past eight to half-past ten was occupied in visiting different families and individuals who were notorious sinners, especially drunkards. He, and a friend who accompanied him, went to no fewer than twelve of the most wretched houses or cellars in the town, besides admonishing and delivering tracts to several groups of persons whom they met in different streets. At half-past ten he attended a meeting of Christian friends, convened in a large room for religious worship and instruction. A person of an advanced age, and of apparent gravity, presided. Several persons prayed, and a few were engaged in singing hymns. Useful admonitions, important exhortations, and Christian instruction, in a plain but forcible style, were delivered by

three or four different persons in the congregation: among the rest, John spoke with good effect, and stated the success he had met with during the morning, and also during the past week.

A day or two previous he had made arrangements and given notice for delivering a discourse on the sin of intemperance, at a piece of vacant ground adjoining Queen-street. After dinner, about half-past one, he went to the place, and not only invited the people whom he happened to meet on the road, but sent two of his own boys, and a few others, into all the adjoining streets to invite them to the meeting. About five hundred were assembled, who heard him attentively for half an hour preaching "repentance towards God, and faith towards our Lord Jesus Christ." After which he remained conversing for some time with many who seemed wishful to speak to him. One of the neighbours invited him to her house, where, till four o'clock, he was engaged conversing, and sometimes disputing, with those who attended. Good impressions were evidently made; and the changed characters of several in the neighbourhood afterwards proved that he had not laboured in vain. At tea he was asked, "Where are you engaged this evening? Will you go to the meeting?" "I should be glad to go," he replied, "but my work is to 'go about,' and I know my brethren are well able to edify themselves: I must, therefore, go into the 'highways and hedges,' and do what I can to stem the torrent of iniquity which threatens to inundate the land." Starting from home about six o'clock, he spent about three hours in promiscuous visitations, and giving short useful admonitions to parties that gathered around him. He went round by New Preston, Fishwick, and along the water side, and returned by Avenham, during which time he spoke to perhaps not fewer than a thousand persons, by most, if not all of whom he was received with respect and attention. Several young people occasionally raised a laugh, but no insult was offered. This finished the labours of the first day.

His usual plan is to spend the mornings, till breakfast, in retirement, reading or writing, for besides his labours as a teacher, he frequently writes articles either for insertion in the periodicals or for tracts: but Monday, this week, was an exception. Being to many an idle day, and many of the artisans not going to work so early as on other days, he spent the morning in observing the operation of the public houses, and particularly the dram shops, in noticing the numerous visitors to the pawnbrokers with bundles of clothing, and in falling into conversation with workmen as they stood at the corners of the streets. After allowing himself two hours from breakfast time in lieu of that which he had spent, from about half-past tea to noon he spent at an Infant School, which he had been the means of establishing. To this school he paid a weekly visit, on which occasions he took part in the amusements of the children, and taught them with all the simplicity and affection of a parent. The afternoon was wholly spent in

visiting private individuals, the sick and the poor, a list of whom he always carried with him. Living in the midst of the poor, many of whom had not been to any place of instruction the preceding day, on Monday evening he always holds a meeting in his own house : about thirty of his neighbours attended, to whom he gave the most solemn advice. Tuesday forenoon was spent in visiting the prisoners in the House of Correction, remonstrating with them as to their conduct, and persuading them to lead a new life ; and for several who appeared to be penitent he promised to endeavour to get situations against the time of their discharge. The whole of the afternoon was employed in calling upon notorious drunkards in the higher classes. The weekly meeting of the Temperance Society was held in the evening, which, as usual, he attended, and, as the result of his intimate acquaintance with the habits of the people, he addressed the audience with great interest. On Wednesday morning he was waited upon by two gentlemen to request his support of a " popular candidate for the representation of the borough." His answer was, " All my time is otherwise engaged ; and it has long been my opinion, that until we have *better people*, better kings, better rulers, better subjects, this country will never be prosperous or happy, however many reforms you effect in the laws or constitution : I am trying, with God's blessing, to effect some little towards this change, and to this I must devote all my energies." The forenoon was spent at the overseers' office, being the day on which all the poor apply for relief : he not only took part in the business of hearing the cases, and granting such relief as appeared proper, but often threw in a few words of wholesome advice. Any case of extreme poverty or wretchedness, or attended with peculiar indications of a vicious character, he noted down to visit at a convenient time ; and he has often been heard to say, that one half of the poverty of the people arises, directly or indirectly, from intoxication. He often requests the overseers to use gentleness, kindness, and Christian sympathy towards the poor, in place of tyranny and insult ; and is constantly planning to save the time of the applicants by better arrangements ; and, in many instances, by his aid and influence, persons have been raised above a state of dependancy upon the parish. Wednesday afternoon and evening were regularly employed in calling to see those who were joined with him in religious society, to whom his visits are always welcome, and who, having engaged him thus to devote all his time to the service of others, are ever ready to minister to his support. He will allow of no collections or seat rents for his support : the voluntary gifts of his friends are always sufficient, and, frequently, more than he feels himself justified in receiving. They also furnish him with a constant supply of tracts. On Thursday forenoon he visited several brick crofts, and conversed with the workmen ; thence to the Dispensary yard, where he spent the remaining part of the forenoon talking to the poor who applied for medicine and ad-

vice. In the western part of the town, called "New England," are several large factories contiguous to each other. The day before he had circulated a notice among the workpeople, that he would address them, and particularly the young people, at the dinner hour, for about twenty minutes, in one of the factory yards. About four hundred attended, who seemed well pleased with his anxiety for their welfare. The afternoon he claimed to himself for a little relaxation, and took a walk, with his wife and two of his children, to the moor; and, as they returned, he spent about an hour in visiting the workhouse, and conversing with the old people. He remained at home till eight o'clock, when he attended a prayer meeting at a neighbour's house. Early on Friday morning, in place of his usual exercise of reading and writing, he was employed in taking a walk towards the "large factory," where about a thousand persons, principally youth, are employed. He sauntered in the road as they went to work, and by listening to their discourse, and observing their behaviour, he acquired the best information as to their real condition. So soon as he was perceived and recognized by the multitude, as they flocked to the gate, he distributed a number of hand bills among them. His address is so easy and plain, and his clothing and manners so homely, that the poorest feel at ease in his company. After breakfast, he spoke affectingly to his own family, as to the wretched condition of many of these poor children who are obliged to work at the factory, and was unusually fervent in prayer for the melioration of their condition. It may be proper to say, that neither on Friday nor any other day does he take any time in composing his sermon, for though he is almost always teaching, yet, in imitation of Christ and his apostles, he never sermonizes, and has a decided objection to it. Instead of taking up his time in explaining the component parts of a scriptural sentence, or expatiating altogether upon theories, he immediately speaks to the *present condition of the people*, and suggests those remedies which the Scriptures supply. He is no advocate for Sunday Schools, but always maintains that every house should be a Sunday School, and every father and mother the teachers; and, therefore, all his endeavours are not to try to make the branches good, and leave the tree corrupt, but to make the tree good that the branches may be good also. It is part of his plan, besides teaching various parties and congregations, to visit and instruct, in a course of time, *every family* in the town. He is, however, a warm friend to education, and has succeeded in establishing two schools upon the Sessional plan. These he regularly visits every Friday forenoon, and takes part in the various exercises. Having been informed of several notorious prostitutes, whom he was requested to visit, and whose cases were affecting, accompanied by Mrs. Fearless, he went in the afternoon to converse with them: he also called upon several wealthy individuals, to whom he took an opportunity of speaking respecting their best interests. On their return home, they

called at "The Institution for the Diffusion of Useful Knowledge," in the welfare of which he had taken considerable interest, and made several inquiries as to its prosperity. On every Friday evening he gives a lecture to the members of his society, and to others who attended at the room where they meet, and which on this occasion was pretty well attended.

Though devoted to the moral and religious advancement of the people, he is occasionally desirous of seeing the news, and, for this purpose, he allowed himself about two hours on the Saturday forenoon to attend the Reading Room, being a time when he was least likely to be useful abroad. The remaining part was spent in mixing with the market people, and observing their conduct. Being engaged almost every morning in writing, either for the press or in correspondence with distant friends, he allowed himself Saturday afternoon, to wind up, to examine his papers, and put all in order for another week. He would also lend a hand if any thing wanted repairing or regulating in the house, and sometimes take about an hour in going with Mrs. F. to the market. Saturday evening he considered an important season; and while the doors of 88 public-houses and 169 jerry-shops are standing open to tempt people to vice, and while the excitement of the market and the crowded state of the streets are all conducing to the commission of wickedness, he had long lamented that there was not, on this evening, a single counteracting effort. He was therefore determined to try what he could do. He succeeded in getting the use of a front shop which had been shut up, where, for three hours, he taught and distributed tracts. The place was constantly crowded, and though it only held about thirty, from the constant changing of the individuals, many hundreds heard the word who probably never attend elsewhere. I ought to have named, that during many of his labours, especially in the evenings, he was accompanied by others who assisted him in his work. On the Saturday night, several of them were perambulating the town, and attending to all that passed, especially at the public houses, in order to furnish him with correct information as to the condition of the people.

Such is the sketch of a week's labour of John Fearless; and something like this ought to be the labour of every one who desires to be called a minister of Christ. It is as truly in the spirit of the primitive ministers, as it is condemnatory of the conduct of our modern teachers. Convinced of the invaluable treasure of the gospel, impressed deeply with the importance of saving souls, what an exalted pleasure it must be to devote the whole of one's time to *doing good*! This is the only envied pleasure which I have not yet lived to enjoy.

J. L.

BEWARE OF CONSEQUENCES.

"Behold how great a matter a little fire kindleth!"

Did men on all occasions but exercise their reason, and weigh well the tendency of all their actions, what evils would be avoided, and what beneficial results would follow! Did they but think that the mightiest consequences spring from the smallest causes, and that ages of happiness or misery depend upon the turn of a thought, they would be induced to bring their powers of reflection into exercise, and subject their appetites and passions to the control of reason. *Present* enjoyment, the characteristic of the brute, is the popular idol; and, in defiance of the warnings of truth, men stifle their convictions, and rush on headlong in vice, determined to brave the consequences. Low breeding and vulgar habits contract the intellectual powers of many, while the dissipation of others render them too proud and too giddy to measure the tendency of their steps, or to profit by the advice and experience of their best friends. Every action should be tested, not by what it is in itself, but by what it leads to. It is the *utility* of articles, more than their appearance, that gives them value: the pocket piece and the golden sovereign are equally pleasing to a child as playthings; but it is the *use* which can be made of the one above the other that gives it the preference with persons capable of reflection. Inconsiderate persons are ready to view some crimes as venial, which, when traced in their effects upon the moral sense of those who commit them, upon their families and connections, and upon society at large, appear of the greatest atrocity. Some men literally care nothing for the morrow: they eat and drink, and admit of no restraint but that which the law enforces: "a short life and a merry one," is their motto; and though they never did a good action, nor made a single effort for the happiness of man, they are not unfrequently applauded as "good-hearted fellows." In reference to "consequences," I beg leave to offer to my readers a few words of advice on the following points.

Drinking. Do you know what it is that you thus place to your lips? It is charged with contents more dreadful in their *effects* than sword or cannon; it foams with delusion; and the hand that supports it had better, far better, withered in its youth. You are your own enemies; the first glass is a check to the calm exercise of your reasoning powers; the second is an attack upon its prerogative; the third is a violent dethronement of its power; and, shortly, like a ship without a helm, or rather a mad bull without a curb, you are impelled by the inflation of your feelings to every thing that is wicked, without the least regard to consequences. Beware of the sparkling poison: it stings like a serpent, and bites like an adder.

Whoredom. I am sorry to know, both from what passes at the town hall before the magistrates, and at the overseers' office, that the cases of bastardy are so numerous. Have our young men never been taught the duty of chastity? Have they never read that "fornicators and adulterers God will judge?" Is it not too true that some of our "bucks" delight in seducing the virtuous, and glory in the diabolical crime of destroying the prospects and fair character of innocence? There are some who refrain from marrying, as if it were to render themselves infamous in crime. Dreadful are the consequences: a single unguarded step, though not coupled with any premeditated design, is pregnant with incalculable evil: to the woman a ruined character, the desertion of friends, an agonizing heart, and the loss, for life, of all hope of connubial bliss; a bastardized race of children, aliens as to property, and a sure burden to the public. Young men! keep yourselves pure. "Marriage is honourable in all, and the bed undefiled; but whoremongers and adulterers God will judge."

Covetousness. Don't be over anxious about getting money; try to learn its real use, and never put it into the place of more valuable objects. Some men are always *acquiring*, but never *enjoying*, and, foolishly mad upon the increase of riches, labour, and scrape, and render themselves miserable all the days of their lives. When the apostle said, "The love of money is the root of all evil," he spoke what we all know by experience to be true: anxiety and care, oppression, injustice, and impiety, and the neglect of social duties, are the branches from this unhallowed root. A covetous man has no time for any thing but acquiring wealth; he is immersed in business; and "the cares of the world, and the deceitfulness of riches," choke every other influence. Every transaction is tainted with the unsociableness of avarice, and the consequences of one man's greediness of lucre is the sorrow and suffering of great numbers. Indeed, the swelling of the flood is not less sure to mark the progress of its inundation by the wreck which it spreads, than the operation of both sensuality and covetousness is upon the general happiness and well being of mankind. Beware of the *love of money*!

Good temper. Temper is said to be every thing: without it nothing can be enjoyed. Whether you have riches, or health, or friends, without a serene temper, a calm state of mind, your possessions will even become sources of vexation. The tendency and workings of a bad temper, of a morose, sour disposition, either in families or associations, must be obvious to all. How often do persons, otherwise better disposed, allow their passions to get the ascendancy of their judgments, and rashly take steps, the consequences of which they afterwards have deeply to regret. Irritation, like a spark to a train of gunpowder, produces effects which none can prevent; and it has with truth been observed, that the man who can govern his temper is stronger than he who taketh a city. Consequences will

always tell the value of a good temper, whilst peevishness, envy, malice, family broils, separation of wives from husbands, banishment of children, squabbles and law suits attend in the train of evils consequent upon a bad one. Let us all, therefore, try to be kind, contented, calm and cheerful, and to make it our constant study to diffuse happiness around us.

Companions. A man's disposition and conduct are more influenced by the company he keeps than almost by any other circumstance. The happiness or misery, the respectability or degradation, the wealth or poverty, of many through their whole lives depends upon the character of the single individual whom they make their associate. Young men I would solemnly advise—spend your time alone, rather than yoke yourselves with persons whose course of life is loose and vicious. To tradesmen, who love their pot companions, I would say, read the Gazette, notice the assignments, remember the premature deaths of many of your former companions, and take advice, and break off your associations, ere your own case be as bad as theirs. Let our wives be “keepers at home;” let them not form part of any association whose object is to tattle, and to busy themselves with the affairs of their neighbours; let their visits be few and seasonable, and their companions such as will not corrupt but benefit by their example. In reference to partnerships in trade great delusion prevails. Prospects are always represented as flattering at the commencement, but from the short connection and dissolution of so many, as well as from facts, in too many instances, it is evident that the consequences are not satisfactory. Painful sacrifices are often required, and the concealed embers of contention anon break out in open explosion. Perhaps of all connections, *marriage* is the most important. Thoughtless and giddy as too many young people are, they enter the marriage state dreaming of perpetual bliss, forgetting that it is on the *character* and *virtues* of their companions that all depends. How painful it is to reflect upon the number of unhappy couples who are bound for life, and whose lot, in consequence of want of character, or being “unequally yoked,” seems to be perpetual misery! A good wife is an invaluable treasure, and if a man wish to be comfortable in the wedded state, he must be careful in the selection of a companion. A woman had better go into exile at once, than tie herself to a drunken, idle fellow: wherever there is a want of character, though they may dance and sing on the wedding day, it is only the prelude to months and years of misery. For most, it is a step for life; for all, it involves consequences the most important. Beware, young people, of being deluded at this momentous period; look well before you, and never step till you are sure you are in the way to secure your own peace and the prosperity of your offspring.

Parental duties. I cannot conclude without reminding parents of the consequences resulting from the observance or neglect of those duties which they owe to their children. They are your own; the fruit of your own

body. It is your duty not merely to provide for their necessities till they are of age to support themselves, but to train the young and tender mind to virtue, to implant in the understanding the fear of God, the love of goodness, and to cherish habits of piety, religion, and usefulness: and thus, by a mental and moral culture, to fortify them against the temptations of sensuality and vice, and to lead them to do honour to their parents and family to which they belong. This is a duty which you can never delegate to another, and for the performance of which there is an awful responsibility. Look at the juvenile world at this moment, and, amongst other causes, you may perceive the fruit of parental neglect; and the vice and misery which prevails as the consequence is likely to be transmitted to generations yet unborn. Why should you neglect so interesting a duty? If your own example be right, the pleasure you will experience yourselves in teaching and admonishing your children will not be less than the beneficial effects produced upon them. Sorry I am, that too many parents in affluent circumstances are more anxious for polite and literary accomplishments than for moral excellence, and this, which leads them to send their children from home, deprived of the watchful guardianship of their best tutors, has often created a taste for sinful pleasures, and a longing for dissipated company, the effects of which have remained through life. The benefits of boarding schools, in my opinion, are overrated. they have generally the best character at a distance, and, with the influence of strong prepossession, after having paid well for a boy's education from home, it would be strange if the parents' ideas of its superiority were not often flattered. At all events, take care that your children are *well* taught; and, as it respects their social, moral, and religious duties, neither schoolmaster, nor desks, nor slates are requisite: the poor man, in this respect, is equal to the rich. Bend your mind to the subject: to take care of the young is the first duty which nature dictates; embrace every leisure moment, improve every incident that occurs, and watch carefully against the influence of counteracting causes. The happiness, and honour, and respectability of your children, if thus well taught, will ten thousand times repay you for all your labour.

Consequences, then, are the standard by which the merit and value of every undertaking ought to be tried. In this world of associations, it is not that which appears to be greatest that is so indeed, but that, however diminutive or contemptible in itself, which is greatest in its results. Like the mustard seed, alluded to by Christ, which he calls the smallest of all seeds, but becomes the greatest of trees, the feeble efforts, or a single action of an obscure individual may revolutionize the world! Consequences are highly important as it respects ourselves and others in reference to time; but viewing the present life as a state of probation, as the germ of immortality, we ought especially to calculate what will be the consequences of our conduct in the *eternal world*!

THE PROPRIETY OF IMPROVING THE PRESENT VERSION OF
THE SCRIPTURES.

As the writings of the inspired servants of God confessedly constitute the best book in the world, it appears to me that we ought to have it with all the advantages that literature, criticism, and typography can confer. Admitting with all the care that has been exercised, that unimportant verbal inaccuracies have crept in, it is still important to present the whole as a volume of truth, in a lucid, faithful, inviting character. It is not simply in the circulation of a great number of copies that we should rejoice, but in the increase of knowledge produced, or at least in the consciousness that these copies are circulated in the form best adapted to produce this effect. I think it may be asserted with safety, that the increase of scriptural knowledge and practical religion bears no proportion to the increase in the circulation of the Scriptures. And I am much mistaken if the crude notions and general ignorance of the plain and obvious meaning of many parts of Scripture, among religious people themselves, do not arise from the *form* in which these writings are published. Every thing that tends to obscurity ought to be removed, and every thing that can render the meaning and design of the writers clearer ought to be adopted. The "authorized version," like the common prayer book, would be considered excellent at the time it was made, but the lapse of 200 years makes great changes; and is there any reason why we should not in this affair, as in every other, avail ourselves of the improvements and discoveries of the last centuries? After the various proofs which are given us, in the shape of new translations and critical remarks, of the light which can be thrown upon obscure passages, and of the adaptation of the text to modern taste, is it reasonable that we should be satisfied with the attainments of our forefathers, merely because the king and the bishops appoint it to be so? We have just as much reason to be satisfied with the Church of England, in this respect, for both the one and the other rest upon the same authority. If every man should have a Bible, he ought to have it as free from mistakes, and as plain and easy to be understood as possible. Who that reads the criticisms of various modern writers, and the translations of such men as Lowth and Campbell, cannot but wish that every plain man might enjoy the same advantage every time he reads his Bible? But we are always told that it is impracticable, owing to the conflicting opinions of various sects. But why? If by "His Majesty's special command" a new translation was printed, and "ordered to be read in churches," would our various sects continue to use the present one? If not, they recognise the principle that the king and the bishops are the most competent judges, and the proper authorities to decide in this matter, a decision to which Dissenters have always objected in all ecclesiastical matters. If they would not be bound by a new translation on *state authority*, why should they be bound by the old one? The numerous

amendments which have been made, the crowded criticisms accompanying the commentaries, the constant remarks made by our preachers in their sermons as to inaccuracies, as well as the obsolete character of many of the words and phrases, show that a version embodying as many improvements as possible is at least a desideratum. It often occurs to me, that some thing in the character of a *pious fraud* is practised upon this subject. When the Bible is spoken of in general, our divines represent the whole as "truth without any mixture of error," and speak as if even verbal infallibility belonged to it; but at other times we find them taking the greatest liberties, and not only changing words, but altering the construction of sentences. If the Scriptures be our best guide, I conceive it to be the duty of the clergy to present them in the plainest and most correct form that can possibly be adopted. And while improvements are constantly encouraged in the language and form of all other works, why not give the Scriptures in the very best form of which the English language is capable?

But if an entire new translation, in the present state of religious feeling be an attempt too great to succeed, might not a version be published, embodying several material improvements, yet retaining as the basis the authorized version? Considerable alterations might be made to which no party could reasonably object, and as no hope can be entertained of any change from the *authorized church*, in reference to an *authorized version*, Dissenters ought to undertake the work themselves. These changes might consist in—

1. Rendering the language *grammatical*, according to the standard which the public have agreed to adopt. Besides the use of the relative "*which*," in place of "*who*," when applied to persons, occurring in numerous instances, it is well known that many sentences are not correct. "*Let each esteem others better than themselves*"—"The *most* straitest sect"—"*Though he were* a son yet he learned obedience by the things which he suffered," are specimens of what I allude to. And yet Lindley Murray, like our divines, after exhibiting "examples of erroneous translations with respect to grammatical construction," attempts to impose upon our credulity by stating that "the present translation of the Bible is the best standard of the English language."

2. In adopting the usual marks and points, and applying them to the same purpose as they are in other books. Common readers have no reason to suppose but a mark of any description signifies the same in the Bible as it does elsewhere. The quotational marks are *entirely omitted*, for want of which the reader is sometimes led to suppose that he is reading the writer's own remarks, when he is, in fact, reading a quotation. The apostrophe, denoting the possessive case, is also uniformly omitted. The points are injudiciously placed, and vary in different editions. Let any person examine the Psalms, and he will see at once that the application of the co-

lon is upon a principle peculiar to the Bible. The pointing is indeed very irregular. Not only do the editions differ from each other when printed at different presses, but those printed at the same press with different dates. A London edition of 1819 has seven periods in the Lord's prayer, whilst that of 1822 has only two; and to show that this is not the result of any designed change, the Oxford of the later date of 1824 has adopted the former. In a school which I superintended, where the boys read in classes, not by verses but sentences, we found much difficulty, owing to this irregularity. Unless we could succeed in getting a sufficient number of copies of the same edition, the boys could not read together. The Oxford, Cambridge, and London editions differ so much in this respect, as to lead one to suppose that the committee of the Bible Society have paid no attention to the subject. Words printed in Italics in all other books are always considered emphatic, but here the very *contrary* is generally the case. They are the most inconsiderable words in the sentence, and are such as the translators ventured to supply to make the sense complete.

3. In the abandonment of the form of the present divisions. The divisions of chapters and verses have no connection with the original form of these books, and yet, absurd as they are, they are retained because the whim of a certain individual happened to place them there. For purposes of reference, divisions like these might be useful, but instead of being forced into the subject and the sentences, it was quite sufficient to have printed them in the margin. We have no book mangled like the Bible, for even the historical and the epistolary parts are cut into small portions, and printed as if they were distinct aphorisms. How absurd to destroy the arguments of an apostle, the force of which is often intended to appear at a distant part of his letter, by reducing them into shreds of three or four lines each! Prejudice is powerful, or else I would ask, did ever any person see the sentences of a book printed in the same detached form as those of the Bible? At every verse there is a break, as if the sense was totally unconnected with what precedes it and what follows, and the reader is apt to imagine a complete sense in every verse, and the conclusion of a subject in each chapter. If we were desirous of preventing a correct understanding of the word, to divide historical and argumentative writings, like those which principally compose the Bible, would be the likeliest course we could take. This dividing into verses is even made in the middle of sentences, or within a few words from the conclusion of a sentence, and, in one instance, even the chapter closes in the middle of a sentence (Acts xxi.) Campbell justly observes, "that the manner of mincing a connected work into short sentences, detached from each other, by being ranked under separate numbers, and by breaks in the lines, has had an influence upon copiers and translators, both in pointing and translating, not suited to the species of composition which

obtains in the sacred books." If the Bible were properly printed in continuous sentences, it would reduce the size of the book, and effect a considerable saving in paper. The edition I usually make use of contains 1271 pages, and I have made a calculation, that by removing the marks of the chapters and verses to the margin, and saving all the breaks, 317 pages would be gained.

4. There are several accompaniments printed with the Bible, that are scarcely in keeping with the great principle of the Bible Society—"without note or comment." It may be useful to admit of references where another passage is plainly alluded to; but where this is not the case, and where other passages are marked merely for the purpose of *illustration*, it is quite evident that they will be selected according to the creed of the person who performs it. References, except to passages directly alluded to by the writer, are, in fact, a commentary, and being a medium through which certain views may be infused, are at variance with the catholic principle of the society. This may not be sufficiently clear to those who have not examined these references; but let such examine them, and also the lists of *contents* and the *running titles* which appear on every page, and they will perceive, especially in the New Testament, that descriptions are given in which all parties do not agree. These parts are at least "apocryphal."

5. While retaining the old version in substance, many words and phrases might be altered for the better. "Wot," "albeit," "leasing," "waxing," "we do you to wit," and many similar expressions should be turned into more modern language. The terms "easter," and "robbers of churches," (Acts xii. 4. xix. 37.) are evidently calculated to mislead. If the plain meanings, set forth by Campbell and others, of such words as presbytery, bishop, deacon, church, schism, heresy, blasphemy, devil, kingdom, preach, covenant, hell, &c., were rendered by terms easier to be understood, plain persons would assuredly derive both more instruction and pleasure from reading the Holy Scriptures than they do at present. It seems as if the Scriptures were kept obscure, that there might be a necessity for a standing order of men to explain them and make them understood. Let the Scriptures themselves be made as plain as possible, by every laudable means, and though explanations might still be necessary, the people would be able to acquire much more knowledge without the aid of teachers.

TEMPERANCE CAUSE IN PRESTON.

The Society established here for the promotion of temperance still goes on prosperously. The number of members is now about 1100, though this is no decisive criterion of the good which is accomplished. The weekly meetings continue to be crowded to excess; every seat and every corner of

the Lyceum, which holds about 700 hundred persons, is regularly occupied; and great numbers are obliged to go back, not being able to get admission. The captains, twenty-eight in number, are zealously employed in their districts, circulating tracts and admonishing the people. The visitors go round, especially on a Sunday morning, visiting delinquents and others who are reported to them as addicted to drinking. This labour has been highly productive to the Society, and the committee have the pleasure of pointing to many who are now living "soberly," if not "righteously and godly," whose notoriety for excessive drinking was well known. Many moderate drinkers have also abandoned the practice of taking their glasses; and we are told that numbers in the higher ranks are acting upon the principle, who do not join the Society. It deserves to be remarked, that at a late civic feast given by the mayor of this borough, *three* gentlemen present *drank water*, and were honoured, as water drinkers, with having their healths drunk by the company. Six thousand tracts have been circulated, and ten thousand more are in the course of being printed for this purpose: these have diffused more light upon the nature, uses, and abuses of fermented and distilled liquors, and upon the dreadful evils of drunkenness, than all the preaching and all the teaching of the last century. A tea party was held on Wednesday, July 11th, in the Cloth Hall, being the middle race day, with which every guest and every visitor was highly delighted. The walls of the Hall were entirely covered with bleached calico, tastefully arrayed, and decorated with various emblems. At the head of the table the imposing word, **TEMPERANCE**, appeared in conspicuous characters. About 540 persons, male and female, sat down to tea, which was served up with so much order and regularity as to astonish the visitors. Every article was good, and being accompanied with so much good humour and so many cheerful countenances, if ever there was a "feast of reason," it was at the temperance tea party. Never, I am sure, did 600 persons congregate in Preston for any convivial purpose with more innocence and rational pleasure. How gratifying to see those, who, for years, had never been absent from the races, usually intoxicated, now seated at the table with their wives and friends! After tea, the company was addressed by Mr. Pollard, of Manchester, and several others, and the meeting was kept up in the most lively manner till about ten o'clock. A field meeting was also held the following afternoon on Preston Moor, which was well attended, and most interesting speeches delivered to the spectators, many of whom had probably never heard the subject of temperance discussed before. These movements have given great publicity to the temperance cause here, and, in fact, the operations and success of the Society are now discussed throughout the whole town. Indeed, the good that has already been accomplished is most gratifying, and the cry of all the leaders is, "Onward! onward!" Mr. Pollard himself declared (and he is a com-

petent judge) that what he had seen and heard at Preston convinced him that no Society in the kingdom had made the same progress as this. Writing, as I do now, upon my own responsibility, I will take the liberty of observing, for the guidance of others, that this success has been principally owing to the committee ship and management being entirely in the hands of good-hearted, *plain, working* men, whose efforts have not been cramped and paralyzed by a splendid patronage, or by the intervention of a certain order of men in whose hands every thing withers. May the God of heaven bless the efforts of this Society, and may it prepare the way for the enjoyment of every domestic, civil, and religious blessing!

J. L.

THE CHOLERA!

Great alarm is now excited, owing to the rapid spread of this awful malady. It is manifesting its virulence in various directions, and seems as if destined to scourge the whole earth. It is lamentable to notice the spirit of infidelity which is exhibited at any attempt to treat it as a judgment of the Lord. Do afflictions spring out of the dust? or is death a mere matter of accident? Who gives us rain and fruitful showers, and fills our hearts with food and gladness? and in whom do we live, and move, and have our being? All nature is under His control, and a sparrow cannot fall to the ground without *His* notice. I take this visitation to be an awful warning from heaven; the earth groans beneath the transgressions of its inhabitants; and even where light and liberty are enjoyed, sin abounds. Taking an impartial view of the moral state of society, the scourge with which we are now afflicted is what we might rationally expect from the hand of "Our Father who is in heaven." And yet, except on the very spot where the cholera has broken out, it is astonishing the apathy which prevails as to cleansing and purifying the towns. The lower classes are so accustomed to poverty and filth, and the higher classes have separated themselves so long from the working people, and are so intent upon their own indulgences, that it seems a matter of the greatest difficulty to effect those changes which have been recommended as preventives. No matter whether *reverend* or not, the language of the conduct of most of those who wear good coats is that of Cain, "Am I my brother's keeper?" Last week I was making some inquiries with a friend, and we were astonished at the accumulations of filth and dirt which are to be found in various parts of the town, even after so much has been said of the importance of cleanliness. In Holding's Square, containing 22 houses, there are but *two* necessaries, in a disgusting, delapidated state; for 17 houses in Dale Street there is but *one* necessary, and that at a distance; and in Bengal Square, containing 11

houses, not a single place of this description! Cragg's Square, and other places in the town, are in a similar condition. If the gentlemen composing the Board of Health, with the powers which they now possess, would exert themselves, every nuisance in the town might be removed, and many comforts annexed to the dwellings of the poor. If God has borne so long with us in vain while despising his mercies, need we wonder if he visit us with the rod of his displeasure by sending his judgments abroad in the earth? The dissolute and the intemperate often fall victims to this plague; and it will be a mercy to those who escape, who are led by the alarm to repent and turn from their evil ways.

WARNING TO THE INTEMPERATE.

As this awful disease, the cholera morbus, is now coming nearer and nearer, let every drunkard and intemperate man seriously consider the following extracts:

At Calcutta, three soldiers were seen by their medical officers *drinking spirits*, as they said, to *prevent* cholera: next morning they were ALL dead! At Warsaw, only one of the medical attendants in the cholera hospital was affected, and he was a *drunkard*. Drs. Russel and Barry report, that, at St. Petersburg, those who lived *temperately* were exempted from the disease. At Berlin, it was stated to be produced only when a constitution was found predisposed by *intemperance*; and at Hamburgh, it was remarked that the cholera affected those who were rendered susceptible by *dissolute living*.

A letter from Sunderland, in the Morning Herald of the 29th November, says that a Mr. B. a draper, was taken ill *while drinking* in a public house in the evening, and died next morning, at nine o'clock. Another letter says, three individuals who had been *drunk* the previous evening, were attacked during the night, one of whom died next morning; and the Sunderland Herald of the 26th November, states "that the victims of the cholera hitherto, have generally been persons of *irregular and dissipated* habits."

At Gateshead, Christmas-day (which was also the Sabbath) was spent in *drinking and rioting*, and THAT NIGHT and the TWO FOLLOWING DAYS, 98 persons were smitten by the pestilence, of whom 44 died in 24 hours; and in the ten days following, 325 cases and 102 deaths were reported in Gateshead alone, and one street was said to be swept of CONFIRMED DRUNKARDS from one end to the other, with a very small exception.

The Tyne Mercury of January 18th, says that "The Sunday and Monday deaths have been generally more numerous than the rest of the week, owing to the working classes getting their wages on the Fridays and Saturdays, and spending more in drink than they ought to do."

Ramohum Finjee, the famous native Indian doctor, says, that people who do not take spirits or opium, do not catch the disorder, even when they are with those who have it.

Dr. Von Reider, principal physician to the cholera hospitals at Vienna, says, "the worst and most obstinate cases were those brought on by excitement from spirituous liquors."

Monsieur Huber, who saw 2,160 persons perish in 25 days, in one town in Russia, says, "It is a most remarkable circumstance, that persons given to drinking have been swept away like flies." "In TIFLES," containing 20,000 inhabitants, "EVERY DRUNKARD HAS FALLEN! ALL ARE DEAD! NOT ONE REMAINS!"

Drunkards and tipplers! be assured that the habit you have contracted is one which predisposes your bodies to disease, and which, if not abandoned, is likely to ruin both body and soul in hell. How awful to be snatched away in a few hours, as many like you have been; but if you should even escape the impending malady, how awful to spread poverty, wretchedness, disease, and death abroad by your conduct and bad example! Do leave off this abominable practice; be resolved to abstain from liquor, which does you no good, and which has been the greatest curse that ever came to this country. Live like rational beings, perform all the duties of your station in this life, and be anxious to prepare for a better world. May the Lord bless you, and give you strength to make a determined resolution, and for ever to keep it.

J. L.

AN ADDRESS TO FEMALES,

BY A MEMBER OF THE TEMPERANCE SOCIETY.

MY FAIR FRIENDS,—You may think it somewhat strange to have a tract especially addressed to you by a member of the Temperance Society, and may start at the bare thought of the necessity of such an address. If such should be the feeling with which you may peruse the title of this tract, I do assure you I shall rejoice, for such a feeling will evince a high tone of moral sentiment, and an honourable jealousy for the character of your sex, and will induce you to scrutinize your own conduct, and endeavour to rescue yourselves from the general disgrace which several, at least, of our females are entailing upon you. Be not, therefore, angry if I attempt to expose the evils to which you are more or less exposed, and the vices which exist, by the prevailing opinions on the use of intoxicating fluids: rather let your displeasure fall upon the vices which are brought to light, and your aversion rest upon the cause of these vices, while gentle pity pleads for your exertions in behalf of your erring sisters.

The first subject I will bring before you is the evil effects resulting from the erroneous opinions which prevail on the value of malt liquors and wine. These are generally recommended to you, by your mothers and nurses, as the most strengthening diet you can take. When you are suffering from confinement, you are directed to take ale, porter, or wine, three or four times in the day; you must take them in your gruel, and with every article of food that is presented to you, and are pressed to do so by the assurances of your friends that your restoration to your wonted strength will be much promoted by these liquids, and the more you drink and the stronger will you become. Whilst you are performing the important and

interesting duty of suckling your infants, again, you are enjoined to take largely and frequently of malt liquors, in order to promote the secretion of milk; and when the child is weaned, many are unable to discontinue their stimulants, and thus have contracted a relish for intoxicating fluids that ultimately leads to excess. The effect of these liquors is to increase the circulation of the blood, to excite thirst, to promote perspiration, to create some confusion in the head and a temporary activity of the stomach. Now, when you are confined, you are suffering from exhaustion, and require rest and tranquillity of mind and body to restore you to your wonted energy, and every thing that tends to promote this rest and tranquillity is beneficial, and every thing that has a contrary tendency is prejudicial. Repose and a mild nutritive diet will most generally accomplish the former, and preserve the sufferer from most of the dangers arising from this state of confinement; whereas, the chief effects to be apprehended in such a state arise from stimulating, heating liquors, and an excess in food, occasioned by the unnatural action which has been excited in the stomach by the malt liquor or wines that have been given. There are many medical men who lament the evil effects that arise from this practice, and would willingly discountenance it were they not afraid of the consequences which often result from attacking old and deeply rooted prejudices. I do not mean to deny that malt liquors and wines contain much nutriment, but I contend that there is a great deal more nutritious matter in an equal quantity of barley water, and barley water cannot, by any reasonable person, be despised because it does not contain such poisons as spirits and hops. Besides, malt liquors produce an excitement in the body that the constitution is sometimes unable to sustain, and always a feverishness which terminates in depression both of the spirits and vital powers of the system. It is a notorious fact, that the females who inhabit countries where malt liquors and wines are unknown take nothing but the mildest food on such occasions, and their recovery is almost uniformly rapid and uninterrupted. I know it is said that the constitutions of persons in civilized society are much feebler than those of females brought up to labour and privation, and I am willing to admit it; but have little hesitation in saying that the difference is owing, in a great measure, to the enervating habits of the former, especially that of taking unnatural diet. Were civilized people content with the same simple fare, we should go far to enjoy the robust health of the savage along with the blessings of cultivated society. To show you that I am not singular in my opinions on the danger arising from the custom of taking stimulating liquors after confinement, I may quote the words of Dr. Hamilton and Dr. Burns, who had great experience on this subject. Dr. H. says "When the great sensibility of the stomach, and the extensive influence which it has over the whole body, are attentively considered, the impropriety of exhibiting stimulating substances, in the irritable state of a female after confinement, will be very striking. If it be evident, by the flashing of the face, &c. that a glass of spirits, even in women in health, increases the velocity of the blood, it must be obvious that more violent effects will be produced by the same cause when the body is weakened and irritable." As thirst often exists, it becomes a question what kind of fluids can be substituted, and I am happy to give you a few of those recommended by the above-mentioned experienced doctor: these are "gruel, toast and water, cow milk, whey, lemonade, tamarind and apple tea, barley water, &c." In summer these may be drank cold, but in winter they should be slightly warmed. Dr. Burns, perhaps the best writer on such subjects in the world, observes, "Another bad practice is the administration of stimulants, such as brandy, wine, or cordial waters. I do not deny, that these, in certain cases of exhaustion, are salutary; but I certainly maintain, that, generally, they are both unnecessary and hurtful, tending to prevent sleep, and excite fever and inflam-

mation." Again, he observes, "Barley water may be given for drink, but malt liquor should be avoided." After such testimonies let no one presume to say that intoxicating liquors are useful, necessary, and nutritious on such occasions; and I can assure you that those who have made a trial of the plain and the stimulating diet, would, in almost every instance be convinced of the superiority of the former on such occasions.

Well, but, you may say, if we allow that fermented liquors are injurious when we are labouring under exhaustion, surely no one will deny that they are beneficial, nay, necessary, while we are suckling. I am sorry to say, that custom has rooted this opinion so deeply, and the declarations of many excellent and learned physicians have given so much countenance to it, that it will be no easy matter to convince you of the truth. Both physician and patient act upon the supposition that fermented liquors are highly nutritive, and take but too little thought as to the physical and moral injury they may occasion by long usage. That ale and porter are nutritious, I have before admitted; but how much less nutritious they are than the malt from which they are chiefly made, and how much less nutritive again the malt is than barley, may be seen by reference to a tract published by the Committee of the Preston Temperance Society, on "Fermented Liquors;" and if the barley lose much of its nutriment in being changed into malt, and malt much of its nutriment in being changed into ale or porter, both physician and patient would be acting more rationally to use the barley instead of malt, and malt instead of ale. You will perhaps excuse me for bringing forward an analogous case from the inferior animals to illustrate this important subject. Cows, sheep, goats, horses, &c., you know, suckle their young naturally, and we find that they are furnished with milk without the aid of any unnatural stimulus, and no man has yet been so absurd as to substitute ale for barley in order to enable them to support their young. Nay, cows, whose milk is so extensively used by man, and to the secretion of whose milk so much attention has been paid, have never been conceived capable of yielding a larger quantity of their valuable fluid by being fed on fermented liquors, than by being sufficiently supplied with natural food: indeed, were any one to dream of such a project, we should at once regard him as insane. Yet not more unreasonable would such a notion be than that which is now so generally recognized and so generally practised, of regarding fermented liquors as the most nutritious substance a female can take, and as promoting the secretion of milk. But fermented liquors are not only not so nutritive as barley, but they are decidedly injurious, in many instances, to both mother and child. In every instance such would be the case, but their effect is counteracted in most females by a strong constitution, or the body becomes insensible to the excitement. The only way to prove the particular effects of poisons on the human body is to exhibit them to persons who have seldom or never taken them before, for I know of no poison, however virulent in its nature, but what may have its effects modified by frequent exhibition. Give, then, a glass of strong ale or porter to a delicate female who has never tasted the liquor before, and then you will see their real and genuine operation, and you will at once admit that it is such as all reasonable beings should carefully avoid. If a person accustomed to their influence can take them without producing the same unpleasant effects, it is only because the fine tone of the nervous system has been destroyed, and the delicate sensibility of the stomach impaired; and, surely, no wise person would wish wilfully to inflict upon herself so material an injury. Besides, do not mothers know, that when they are feverish the milk is secreted in less abundance, and much deteriorated in quality? and the effect of fermented liquors is to produce a temporary fever, and, as a natural consequence, to occasion a diminution, if not an impoverished state of the maternal fluid. This statement you will perhaps doubt, and some medical men

may perhaps confirm your scepticism. Both they and you may say, We have proof that malt liquors increase both the quantity and quality of the milk in the human female. This objection, I am inclined to think, arises from the circumstance, that mothers, who have been in the habit of drinking malt liquors, have observed a manifest diminution of their milk on relinquishing their accustomed stimulants. But this is one of the strongest reasons why they should be discontinued, inasmuch as it is an evidence that the system has lost its *natural* powers, and can only be made to act by *artificial* means; and such a state cannot long be endured without endangering the constitution and moral restraint, and loudly calls for abstinence, that the body may be restored to a natural condition. The mother is not the only sufferer, for the milk, being injured in its character by the febrile state induced, is less capable of satisfying the infant's wants, and not unfrequently it is obliged to be fed by the spoon, to make up for the deficiency of its maternal support. This, of itself, is a great injury when the child is young, but it is by no means the worst the infant is doomed to suffer from the evil habits of its nurse, for every one knows that no intoxicating liquor can be taken, but it is very speedily carried to every part of the body, impregnates the breath, and mingles with every secretion, and not a little of it is contained in the fluid the infant sucks. Many a mother, who would be shocked if we were to propose to her to give her healthy child ale, porter, or wine, unthinkingly presents these intoxicating liquors to her nursing through the medium of her own milk. That many children present a robust and healthy appearance, while the mother takes two or three gills of fermented liquors in the day, observation forbids us to deny; but we little reflect upon the number of infants whose health suffers from this cause, and the number of deaths, and even what is worse than corporeal death, moral degradation, which owe their origin to maternal imprudence. Extreme cases are the most obvious, and from them we may form some conception of modified evils resulting from more limited potations. A female who drinks to excess may acquire an unnatural corpulency, but the infant she suckles is, in a great majority of instances, puny and sickly, and but seldom outlives the period of suckling; and if it do, we often find, in after life, the man or the woman yielding to the predisposition engendered in infancy, and walking in the steps of his or her parent. Much, no doubt, is owing to the influence of evil example, but all that is attributed to hereditary propensity may be plausibly assigned to a habit of body contracted at the breast. "Inebriety," says a writer on the mortality of children, "which so powerfully deranges all the secretions, is most pernicious in a wet nurse. An excellent writer on the convulsions of children assures us, that he has known convulsive attacks, in infants, to originate solely from this habit in their nurses, and to subside as soon as the infants were provided with fresh breasts. Indeed, I am inclined to believe, from what I have observed in my intercourse with the poorer classes, that one considerable cause of the mortality of infants, within their first year, in large towns, is the practice of drinking ardent spirits, so common among females." If you will take the trouble of examining the infants of drunken mothers, you will generally perceive that the skin is loose and of a dirty hue, the face is small, the arms and legs slender, the bowels large, the countenance dispirited, and the child fretful and feeble; and if your own children exhibit these marks in a slighter degree, you will seldom be wrong in assigning the symptoms of disease to the same cause. Be assured, then, that intoxicating liquors of any kind can seldom, if ever, be taken with benefit to the mother and safety to her charge; and as you value the present health and future welfare of your offspring, religiously avoid giving them such deleterious substances as distilled and fermented liquors, through the medium designed by Providence for their infantile support.

While I am wishful to withdraw from you fluids which I think every considerate person ought to deprecate, I would substitute others far more pleasant, and far better calculated to allay thirst and promote the maternal secretion. You never can want a natural beverage while you have barley water, tea, coffee, tamarind or apple tea, raspberry vinegar and water, lemonade, whey, milk, chocolate, toast and water, &c.; at least, I think, no *reasonable* person will complain that she has no pleasant beverage while she has such a variety of liquids within her reach, and we shall hardly be uncharitable in concluding, that she who prefers distilled or fermented liquors to these evinces a depraved taste and a dangerous desire.

The quantity of intoxicating liquors drank by females, especially in the higher circles, while they are acting as nurses, is astonishing and alarming, and were I capable of stating the gallons which are consumed in rearing a single child, in some instances which have fallen under my own observation, many would be inclined to discredit my relation; and could I, at the same time, compute the number of females who have contracted habits of intemperance from this supposed innocent and necessary practice, I should be equally disbelieved.

Another great evil I would briefly mention arises from taking ardent spirits as medicine. These are either prescribed in the form of bitter tincture, or as a stimulating beverage to aid digestion at dinner. Females are more subject than men to despondency of mind, arising from a deficiency of bodily or mental occupations, or from indigestion induced by sedentary habits, and are very apt to have recourse to stimulating liquors to relieve them from this state of depression; and as they find their spirits elevated and their appetite increased for the time, they fancy that they have found an antidote to their real and imaginary complaints, and many, very many are beguiled to their destruction by this deceptive and dangerous expedient. Be very careful, then, how you take liquors, especially ardent spirits, whether simple or mixed with bitters, under such circumstances. Many a medical man has cause to regret the number of drunkards he has himself made by recommending ardent spirits to females when labouring under impaired digestion and despondency; and if the physician is often deceived by the nature of ardent spirits, be always on your guard against temptation, for, in such circumstances, you are in great danger of falling into a very pernicious and disgusting vice. Avoid those causes which have brought on your dejection, seek mental occupation and bodily exercise, and endeavour to be usefully and profitably employed, and, in nine cases out of ten, you will find all your complaints vanish, and your appetites will become satisfied with plain and nutritive food.

Another point I would impress upon you is the danger arising from the practice of giving gin to your children to relieve pain in the bowels, destroy worms, &c. The mind is very plastic in early life, and a habit soon contracted; and we little know, frequently, how apparently trivial causes have produced lasting and demoralizing effects. Beware, therefore, of giving so dangerous and deleterious a liquor to children; and, if you will be your own physicians, substitute a little aniseed tea or mint water, and a little rhubarb or magnesia, which will effect your object much more effectually than the remedy you at present employ. Be careful, also, how you give spirits or even ale to your domestics. Those who have servants should know that spirits do not contribute to health and strength, but produce the worst effects both moral and physical. When a servant is fatigued, let her have a little tea and recruit her strength by rest, and do not spur her on beyond her natural powers by unnatural means, at the same time that you create a dangerous habit. The number of servants who owe their ruin to the mistaken kindness of mistresses, we little dream of.

These are but hints; but as they are presented with a sincere desire to promote your real welfare, you will, I trust, give them a candid consideration. I address you by all those tender ties that bind and endear you to society, by the names and feelings of mothers, sisters, children, friends: and if my appeal find a single response in a single breast, I shall be amply repaid.

A LOVER OF TEMPERANCE.

INTERESTING LETTER FROM DR. DOYLE, ROMAN CATHOLIC BISHOP OF KILDARE AND LEIGHLIN, TO THE SECRETARY OF THE DUBLIN TEMPERANCE SOCIETY, ON THE EVILS OF INTEMPERANCE, AND THE MEANS OF ITS SUPPRESSION.

Carlow, March 8th, 1830.

MY DEAR SIR,—I am greatly indebted to the committee of the Dublin Temperance Society, for the very beautiful copy of pamphlets published for them, which you have had the goodness, in the most obliging manner, to convey to me. Will you be pleased to offer for me to the respected gentlemen forming the committee, my best thanks; and to accept for yourself, not my acknowledgements only of the many marks of your attention which I have received, but what you seem to set some value upon—the expression of my full and entire approval of the good work you are promoting, and of my earnest hope that it may proceed and prosper to the utmost extent of your desires.

The Society may calculate on my zealous co-operation with them, in seeking to check, if not to put an end to the intemperate use of ardent spirits; for how could I, or any clergyman employed in sowing the gospel seed, be truly solicitous for its growth and increase, unless we be anxious also to prepare the ground wherein it is sown? To us, above all others, it should be a subject of gratulation and thanksgiving to find numerous bodies of intelligent, virtuous, and influential men, united as the Temperance Societies are, in a league of brotherly love against a vice, which at this day is the greatest obstacle to the propogation, in Ireland, of gospel truth and of pure and undefiled religion.

Clergymen, of whatsoever creed, labour to enforce the divine morality of the gospel: they often complain, and justly, that their labours in the pulpit are not seconded abroad by heads of families—even by those whose own lives are blameless—but here are Societies, whose active members are cordially united, without danger of jealousy or division, in seeking to stem a torrent of iniquity, which, like the mountain flood, is gradually covering this portion of the Lord's vineyard. No person whose attention is directed to public morals can fail to see, and almost touch, the evils of drunkenness. Disease, poverty, crime, and even death in its most ignominious shape, grow naturally and quickly out of drunkenness: this vice enters like oil in-

to the bones of a man, and is transmitted with his blood as an inheritance of woe to his children; it wastes his property, enfeebles his mind, breaks down his frame, exposes his soul to almost certain perdition, and ruins his posterity;—how, therefore, can any clergyman, who labours to establish the kingdom of God in the hearts of the people, fail to rejoice when he sees good men of all classes come forward, zealously and disinterestedly to assist him in turning away their less fortunate brethren from the most absorbing vice—that root of evil in Ireland—*excessive drinking*? I call it the root of all evil, for verily I don't know any vice that has not its origin in drunkenness, or does not receive increase from it.

I am not competent to judge—I do not stop to inquire—whether the means employed by the Temperance Societies are those of all others best calculated to promote the end in view: most probably they are the very best of all the means which are at present practicable; but even if they were not, and if these Societies did not present to us, as a proof of their efficacy, a great portion of the American people, and not a few of our own, reclaimed from drunkenness, yet, in my opinion, they deserve on their own merits, our best support, for your rules are good; they are unmingled with any evil; their excellence and perfection are their only reputed faults; but certainly, we who believe that “the kingdom of heaven is taken by violence, and that the violent bear it away,” should not lightly reject a mode of reforming public morals, whose only imputed fault is, that it offers violence to passion or guilt, or propose to men the perfection of living soberly and justly in this world.

But even if your rules be too perfect for the generality of men—of men who are not conscious of any fault in using spirits moderately after meals in their own houses, and who are not generous enough to make sacrifices for the edification or reformation of their weaker brethren—yet it is good to present to those men also examples of social perfection—of great self-denial—and of privations freely borne for the good of others.

Men often times approve of what they have not courage to practise, and applaud, or even imitate at an humble distance, that excellence to which they themselves do not hope to arrive; so, many persons who may not become members of your Society will approve and applaud your rules—will even observe them in spirit, and promote a feeling in favour of them which will operate slowly, perhaps, but steadily, in support of the good cause of temperance and sobriety. Such men will not give the name of enthusiasm to the perfection itself of virtue. Indeed the Divine Economy, amongst the means of reforming men, has been careful always to set before them, like shining lights, individuals of the most heroic virtue; and the contemplation of the superior excellence of such highly gifted persons, has ever been to others a warning against evil, and an incitement to good. This consideration tends to confirm me in the opinion that your Society has

acted wisely in the framing and adoption of its rules, and that the imputed fault of their too great rigour or perfection is a mark of their wisdom, and a presage of their future efficacy.

What you want is *publicity*. Few persons could read your admirable little tracts and not be more or less reformed; they have increased and sharpened even my habitual horror of drunkenness. Would to God, that the *PRESS*, with its mighty power, could be engaged to give to your publications the place which is sometimes allotted in its pages to extracts of those light and frivolous works, which are impairing the character and vitiating the literature of our age. The introduction of many of your pamphlets into those establishments which supply books to country schools would be another easy mode of propagating widely much useful knowledge, free from every taint. But I have trespassed exceedingly upon your time, and, with great respect, have the honour to be,

My dear Sir,

Your faithful humble servant in Christ,

† J. DOYLE.

To Dr. Harvey, Secretary to the Dublin Temperance Society.

REFLECTIONS ON THE VEGETABLE KINGDOM.

Of all the phenomena of nature, those of the vegetable kingdom are the most delightful and the fullest of interest. Without productions of this kind, where would have been the beauty or the usefulness of the earth? Its rocks might have sparkled with gems, its womb have been filled with silver and gold, but they would have presented only unprofitable splendours, and this globe must have remained for ever an uninhabitable desert: but that glorious exercise of creative power which called into existence all trees and herbs bearing seed, where as yet there were neither animals nor men, thus provided for the wants and conveniences of both through a long succession of ages.

This ever active principle of vegetation gives the short-lived plant and the fading herbage of the field a perpetuity of being, and endows them with an imperishable existence. In appearance what a fragile and unprotected object is a blade of grass, and yet to the kindred families of this tribe, diffused over the greater part of the earth, men and animals are indebted for an important part of their sustenance. It is, therefore, of the utmost consequence that there should be a never-failing supply; and although we see vegetation in these species exposed to a multitude of assailants, against which it has no power of resistance, it has not the strength and solidity of the trees of the forest, nor the defensive armour which protects some of the smaller shrubs, it is trampled upon by every moving creature upon the face of the earth, it is scorched by the sun, it is shrivelled and withered by the frost, the blade dies annually, and the roots are subject to decay, yet the species is indestructible.

In the regions of the torrid zone, during the dry season, every particle of grass is burnt up, and the surface of the ground is broken by innumerable cracks, presenting a scene of de-

solution; but no sooner do the rains begin to fall, than a rapid change is effected; vegetation, which had been so long suspended in this instance for a want of moisture, begins to act again with astonishing force, and the plains are almost instantaneously covered with fresh and luxuriant herbage.

In those climates approaching to the pole, during a great part of the year there is no vestige of its existence, it is apparently destroyed and covered beneath snow and ice, while the earth is shrouded for a part of that time by the darkness of constant night; but as soon as the returning sun has dissolved the snows, the dormant principle of vegetation resumes its vigour, and in a few days the dreary wilderness becomes a green and flowery land, presenting to the mind a more forcible idea of a new and instantaneous creation than that gradual change which takes place in temperate regions. Travellers have remarked that it is impossible even for those who have looked with indifference on the most beautiful spots of their own favoured clime, to regard with insensibility this sudden reanimation of the vegetable world, this vigorous and simultaneous revival of all the powers of natural life, beauty, and fertility, rising up rejoicing from the bosom of the earth, which had so long been a sepulchre.

In those regions it must be interesting to the contemplative mind to watch the progress of vegetable life advancing with a speed proportioned to its long inactivity, impelled by an unseen power to accomplish the ends for which it was called into action, to promote the well being of innumerable animated creatures depending upon its prosperity, and to attain maturity necessary for the formation and ripening of the seeds, those invaluable deposits, the wealth of every succeeding year.

Let any one count the number of grains produced by one stalk of corn, or the seeds which crown one slender pile of grass, and calculate how many of those are contained in one square yard of ground, and consider them, as what in reality they are, the greatest treasures of the earth, and he can scarcely avoid feeling what a benefit has been conferred upon man by this single production, which is only one amongst a thousand instances of creative wisdom manifested in the vegetable kingdom.

A FRIEND OF YOUTH.

INFANT SLAVERY IN ENGLAND.

TO THE EDITOR OF THE MORAL REFORMER.

DEAR SIR,—Whilst upon a journey some time ago I requested a friend of mine to accompany me to one of the silk manufactories in Macclesfield, to purchase a few articles in that line for my own family use. We ascended the stairs to speak to the manager; the door was locked; we knocked; it was not opened, but a sliding board, that covered a hole in the door about one foot square, was removed, and whilst my friend was conversing with him, I observed what was going on in the factory. There appeared to be from 30 to 40 children, from 8 to 14 years of age, employed in attending to the silk spinning machinery: two women were in attendance, who went from one child to another; and a man was pacing up and down the room, with a stick in his hand from 8 to 9 feet long. On coming away I observed to my companion, this looks very like the description we have of negro slavery; surely this is only a solitary instance of such treatment of children. By no means, was his reply; this is the

general system in the manufactories in Macclesfield. The man you saw with the long stick is the negro driver; his office is the same as in the West Indies; the two women are appointed to superintend the children, to instruct them in tying threads, and to keep them to their work: there are places within the building for them to do all that is necessary, and they are not permitted to leave it from one meal till the next. The thought struck me forcibly at the time, and is always recurring, why are we so anxious about the extinction of slavery on the other side of the Atlantic, whilst in many respects a more horrible slavery, and to a great extent, exists at our own doors? Whilst we are blaming the West India planters, let us not forget who said, "Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to pull out the mote out of thy brother's eye." The number of little children imprisoned in our manufactories is probably nearly as great as the number of our colonial slaves, and they are confined more hours, and in much more unhealthy situations. They are worse fed, clothed, and lodged, and less care taken of them in sickness. Employed in a most unedifying manner, tying threads 12, 14, or 16 hours per day, in a hot, pestiferous, enervating atmosphere, without instruction, and associated with none but those who are as ignorant and vicious as themselves; they have no better opportunities, generally speaking, six days in the week, for intellectual and moral improvement than the African, and what humane person could wish to curtail their liberty on a Sunday by compelling them both to go to school to learn a mere smattering of reading, and go to church to listen to services they cannot understand? They have less personal liberty, and male and female are equally exposed to the displeasure of the slave driver. The low wages and consequent poverty of their parents, rendering it necessary these children should thus labour, deprives them of the means as effectually as it does the slaves in the West of affording their offspring protection from this petty tyranny. The present slaves or their ancestors, perchance, may have been engaged in war with other tribes of their countrymen, for the purpose of selling their captives to the slave merchant, till at length they shared the same fate themselves; but these little innocents have done nothing amiss. The West Indian slaves, if united, have it in their power at any time to rise and overwhelm their oppressors by physical force; but these, like lambs before their shearers, are dumb, cannot, dare not, open their mouths. Slavery in the West Indies, it is said, goes on from generation to generation without hope; and the slavery of these children is equally hopeless; parents, children, and children's children have nothing to expect but perpetual imprisonment in these dens of disease, till premature death puts an end at once to their wants and sufferings.

I have simply stated facts, and I leave your readers to judge whether the comparisons be just, and will conclude this part of my subject with observing, that whilst we use every exertion for the annihilation of slavery abroad, every principle of justice, every feeling of humanity, compassion, and patriotism, and above all every law of the gospel of Christ calls upon us imperatively to demand the utter extinction of this worse than Egyptian or even West Indian bondage at home. The denunciation is now sounding in our ears, "Depart ye cursed, for inasmuch as ye have not done it unto one of the least of these, ye have not done it unto me."

Methinks I hear you say, it is right that this cruel system should have an end; but what would you do with these children? Would you turn them into the streets, and train them up in idleness and crime till they come to the gallows, whilst in the mean time their parents and themselves, for want of their wages either burthen the parish or starve? I answer, by no means. Let a national system of education be adopted, based upon the most enlightened and liberal principles, free from sectarianism and party spirit: in the national schools let every power of the body, and every faculty of the mind, of every individual of the rising generation, be culti-

vated and improved to the highest degree of which it is capable; let every kind of useful knowledge be freely imparted, and every useful art taught. As soon as this truly national system of education is established, let a law be passed, prohibiting, with severe penalties, the removal of one of these children from the schools, to work in any manufactory or workshop till its education be completed, say the age of 16 years. In the first place, let there be infant schools for the children of the whole population; at eight or nine years of age let them be drafted into schools for the instruction of youth; to this second class of schools let sufficient plots of land belong, to grow food by spade cultivation, for the support of all the children; let the youths be taught to cultivate this land, and instructed to make their own garments and build their own dwellings, whilst at the same time their mental improvement is still carried on; these children in a few years would support themselves without being any burthen upon society, whilst if all the children were fed, clothed, and lodged at these institutions, the burthen of their support would be removed from their parents, and the children being taken from the factories, would cause abundant employment and proper wages for all the adult population of the empire; pauperism, poverty, and crime would vanish, hospitals, penitentiaries, workhouses, charity schools, and a thousand other inefficient, however well meant monuments of our ignorance, would become useless; and knowledge and liberty, peace and plenty, would make Great Britain in reality the envy of surrounding nations and the admiration of the world.

I am, Sir,

Your obliged and humble Servant.

Liverpool, June 11th, 1832.

A LOVER OF LIBERTY.

THE BAD EFFECTS OF SPIRITS AND MALT LIQUOR.

TO THE EDITOR OF THE MORAL REFORMER.

SIR,—Temperance in all things connected with the transitory life of man is essential to his well being; in his eating and drinking, and his various pursuits. And if your Moral Reformer, aided by your personal example, would induce every one to take up the same resolution as yourself, and abstain altogether from ardent spirits and malt liquor, the use of Temperance Societies would be superseded, and a general and beneficial reformation established at once, diffusing tranquillity, vigour, health, and domestic happiness. I am convinced, from experience, that ardent spirits and malt liquor are both of them injurious to the health of man, and quite unnecessary to enable a working man to perform his daily labour. Brought up in the heart of Yorkshire, to the age of twenty-three years, where the three Ridings centre, and being accustomed to farmers' labour from infancy, when approaching manhood I began to take a full share in the toils of the hay and corn harvest, and was then permitted to take a man's allowance of ale each day, which was merely one pint in the afternoon. I have frequently exchanged my pint for a basin of milk, and always found myself better without ale, for, after the labour of the day was over, I felt myself heavy, dull, and lifeless, when I had taken ale, and when without, however fatigued in body, my faculties always maintained their natural clearness and usual composure. Ale over labour creates an unnatural stimulus during its operative power, and when that power is exhausted, the organs operated upon be-

come depressed and disordered, in proportion to the previous stimulation. When the organs of the body are so unnaturally wrought upon, the effect must be injurious, whatever may be the cause. Malt liquor will not allay thirst, it will rather create it, for the more a person receives the more his thirst is excited, until nature is exhausted, and he becomes stupid and powerless. During the period of my laborious life in the field, I always found a crust of brown bread the easiest and surest means both of preventing and allaying thirst, for by masticating the bread the mouth was kept moist and the system received nourishment in a natural and easy way. At the age of twenty-three I left my native neighbourhood and came to Horwich, in this county, which place became my residence for some time. The habits of the people were new and strange to me; from a people habituated to a regular routine of daily labour during the day, and quiet rest at night, to a people whose prevailing disposition was to riot in the day and revel in the night. I had then never seen or tasted British spirits, and when offered to me, I condemned it as the most offensive liquor ever presented to human taste, and yet I had specimens of its maddening effects exhibited hourly before me. During a summer's residence at this place, in hay-time, I have known men take eight or ten pints of ale a day, which they considered altogether necessary, conceiving that they could not possibly go through their work without it, when at the same time their brains were excited to phrensy, and their whole frame to a high state of fever. All that I could say to them was unavailing; they considered me as an enemy to their allowance, and treated me with distant disdain.

And now, Sir, having been what I call from home more than thirty years, and during that period having experienced twelve transitions from and to sedentary and active situations in life, in various counties, my frame has felt the effects of such various transpositions. The use of ardent spirits and malt liquor to which I in a measure became addicted, brought on surfeit and scurvy, which finally settled in my legs with inflammation, a cure for which became a matter of serious consideration, and I found it absolutely necessary to abstain from all kinds of spirits and malt liquor, because after having taken a small quantity of either I always found the inflammation increased and a cure retarded; but by a cessation from them I found congenial applications effectual, and by refraining from them altogether I am restored to clear soundness, and therefore I am convinced from personal experience that ardent spirits and malt liquor, both in the rise and fall of life, are very sensibly injurious both to the health and comfort of man; that they are not necessary to enable a man to perform labour; that substantial food, with pure water, is the best calculated to invigorate the natural frame and preserve tranquillity of mind, and soundness of intellect and body.

I have been led to make these remarks from the perusal of a well-written communication inserted in your last month's Reformer, page 160, signed "Juvenis." If this piece of *Juvenis'* was seriously perused and well digested by drunkards, I am sure they could not help being convinced of the folly and madness of their conduct; and if Temperance Societies are of any utility, I think the said piece well calculated, if pathetically inculcated by their members, to impress the mind with reflection and consideration; and when attention is excited it begets intention, and good intentions beget good resolutions, and good resolutions overcome impeding difficulties.

I am, yours respectfully,

J EDEN.

Chorley, June, 20th, 1832.

J Livesey, Printer, Preston.